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Yehuda Arazi

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EDWARD SCHUMAN, Editor

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The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

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The Presidents Message.

by Mel Wacks

I am pleased to announce that the Board approved the production of a new 10-year (1993-2002) Index to the Shekel, that will be sent to all members next year. The index allows you to locate information that was published in our excellent magazine, that may not be available anywhere else. Previous indices covered the periods from 1968-1982 and 1983-1992.

We had a packed room - including many old friends - at our annual members meeting held in New York in August at the convention of the American Numismatic Association. The first speaker was Yossef Attali, Acting Managing Director of the Israel Government Coins and Medals Corporation. He revealed that the 2002 Independence Day Commemorative Coins have been delayed but they will be available at a later date. Next, Dr. Ira Rezak gave an illustrated talk on medals produced in the Holy Land before the establishment of the State of Israel, featuring the work of Boris Schatz and artists associated with the Bezalel School of Art. The surprise last speaker was Alan Gershwins, son of the quintessential American composer, who earlier was presented with the George Gershwins medal produced by the IGCAMC.

I realize that our members collect a great variety of material that was not issued by modern Israel - ranging from ancient Judaean coins to Holocaust material to Judaic medals privately produced in many countries. But I urge everyone to buy one or more Israel coins or medals from each offering that you receive from us. With Israelis facing homicide bombers at home and anti-Israel sentiments around the world, tourism has dried up and they are badly in need of support. Buying their coins and medals now is a very small thing that we can all do.

Happy Collecting



Mel Wacks

Alan Gershwins

Yossef Attali

The Editor's Page

by Edward Schuman

Florence and I spent a couple of weeks on a riverboat in Europe. We traveled up the Rhine River and the Mosel River from Basel until Antwerp. The boat stopped each day at another small town or city where we were given a tour of the place. One thing stood out in our minds. There are very little if any Jewish people still living there.

We spent most of our "free" time hunting down whatever remaining vestiges we could find of Jewish life. We found streets in most towns still called Avenue of Jews or Rue de Judes. We found boarded up synagogues and occasionally a plaque placed on a wall attesting to the fact that Jews has once lived there. We saw the oldest Jewish cemetery in Europe, the Jewish Cemetery of Worms, as well as the old synagogue in Worms on the Rhine. The only Jews are of Russian descent, recent arrivals who know very little of the Jewish religion. We visited the American Military Cemetery in Luxemburg, where Stars of David are mingled with Christian Crosses.

During the coming year some of these towns will have their Jewish history written up. For those who do not know us, the guy with the big belly is your editor, the young lady at his side is your treasurer.



HOMeward BOUND

A TRUE AND DRAMATIC STORY

Before the State of Israel was established, a special medal was struck in Italy upon the initiative of **Yehuda Arazi**, one of the most prominent personalities of the "*Haganah*" (the underground military organization in the pre-state). This was in fact the **first** State medal issued on behalf of the pre- State.

Arazi was born in Lodz (Poland) and settled in Palestine in 1923. While serving with the Palestine Police from 1926 until 1934, he passed on information to the Haganah, helped its prisoners, and engaged in the obtaining of arms. In 1936-39 Arazi secretly purchased arms from the Polish government which were smuggled into Palestine. During the early part of World War II, Arazi continued to buy arms for the Haganah, particularly from British Army sources in the Middle East and North Africa. His activities were discovered by the British in 1943, but Arazi evaded capture. After years of dealing with the purchasing and shipment of enormous quantities of arms and ammunition for defense of the *Yishuv* (the Jewish Settlement in the pre-state years), Yehuda Arazi became head of the clandestine operations in Italy following World War II.

Arazi and the few former Jewish Brigade and *Palmach* fighters with him, were outstanding in their devotion to a relentless struggle against the British policy to prevent free immigration to the Land of Israel. In secret, ships were acquired, renovated and expedited, one after another, with thousands of "illegal" immigrants on their way to the Land of Israel on their decks.

At this very time, Arazi commissioned the well-known Jewish Italian sculptor, Minerbi, to design a medal. He wanted to present it as an award to Jews and non-Jews, to police officers, sailors, Italian government clerks etc. as a token of appreciation for their assistance in the clandestine operations.

One of the greatest moments of presentation came in April 1945, at a ceremony at the Italian port La Spezia. On board the boat harbored at the port were 1014 survivors from the concentration camps preparing to sail to the Land of Israel. When this was discovered by the British, the boat was detained and efforts were made to force the "illegal immigrants" into a

refugee camp. Yehuda Arazi who watched all this from the shores managed to get onto the boat, disguised as a Jewish refugee. Once on deck, Arazi started leading a revolt of the refugees and this was to cause an uprising around the world.

Arazi ordered a signpost indicating "Zion Gate" to be set up at the port entrance, with a large Star of David on it. Thus the place was transformed from a small Italian port into "Israeli Territory". From the boat, messages were sent out in bottles thrown out onto the shore to the journalists, who arrived at the port. These messages turned the attention of the world public to the plight of the Holocaust survivors in face of the cruelty and lack of humanity of the British. These messages reached the headlines of the newspapers in the western hemisphere and world leaders, thus achieving their objective.

The struggle which lasted over a month was hard and bitter. It reached its peak when Yehuda Arazi declared a hunger strike on the part of all the "clandestine immigrants" on the boat. The leaders of the *Yishuv* in the Land of Israel joined the hunger strike in solidarity and support of those on the boat. This news gained publicity in all the newspapers. Finally, after the visit of British Labor Party Leader Harold Laski and his intervention, the British Government were persuaded to allow the immigration to the Land of Israel, legally. All this happened close to the Seder Night and immediate preparations for the holiday had to be made.

The eve of sailing was spent in celebrating the Seder Night, at last as true "free people". Such an impressive Seder Night had never yet been celebrated. The festive meal was conducted in high spirits, alongside the port of La Spezia. Yehuda Arazi, who conducted the Seder, combined the Exodus from Egypt with the new Exodus from Europe. At the end of the evening, he presented these medals as tokens of distinction to three of the people present, who had endangered their lives out of perseverance to the cause and contributed to the success of this great mission.

A great deal has been told and written about this episode. This true narrative has been published in literature and publicized on radio, films and television. It has become known as the "La Spezia Affair". The details of the story are kept in archives in Israel, in the "Clandestine Immigration" Museum in Haifa and in the "Haganah" Museum in Tel Aviv.

The medal is made of silver-colored pewter. Diameter: 3.5cm. A blue and white colored ribbon symbolizing the colors of the Israeli Flag is designed to attach the medal to a garment. On one side is the Hebrew inscription which translates "**Your children will return to their land**" above the ship on a stormy sea, and below, the Hebrew dates which translate 5705-5706. The other side is engraved with the words **IUDAEA RESTITUTA** ("Judaea Restituted") with the Tower of David opposite Titus Gate in the background and the dates MCMXLV - MCMXLVI. (1945-1946).



90th Anniversary of the Opening and 50th Anniversary of the Re-opening of The Jewish Museum in Prague

Marc A. Randolph, Esq.

In the late 19th Century, the City of Prague began an extensive reconstruction of Prague's ancient Jewish Ghetto. In 1906, due largely to the effort of one man, the noted historian Dr. Salomon Hugo Lieben (1881 - 1942), the Jewish Museum of Prague (the "Prague Museum") was founded with the intention of preserving monuments from synagogues that were to be demolished that year as part of the reconstruction.

The Statutes of the Association for the Founding and Maintenance of the Jewish Museum in Prague were approved on August 29, 1906. The main objective of the Association was to collect, preserve and exhibit ritual items of household and synagogue worship as well as archive materials, manuscripts and old printed books depicting Jewish history and illustrations of Jewish monuments and personalities. The Prague Museum was intended to solely base its collections on items from Jewish communities in Bohemia and Moravia.

The Prague Museum's first exhibition opened to the public in the Spring of 1909 and its first guidebook was published in 1924. After the occupation of Czechoslovakia by the Nazis on March 15, 1939, all further activities of the Prague Museum were rendered impossible. The Museum Association was dissolved and the Prague Museum's collections fell under the administration of the Prague Jewish Community.

In late 1941, all of Prague's synagogues were closed by the Nazis and converted into warehouses for confiscated Jewish property. Jewish communities throughout Czechoslovakia soon started to be evacuated as a result of Nazi mandated deportations to concentration and death camps. At the beginning of 1942, in a desperate attempt to save Jewish artifacts from the rapidly dwindling and disappearing Jewish communities throughout Czechoslovakia, the head of the Jewish Administration of the Provincial Communities, Dr. Karel Stein (1906 - 1961), developed a proposal for the establishment of a central Jewish museum in Prague. It was intended that this museum would be based on the already existing

collections from the Prague Museum and the Jewish Museum of Mikulov. Adding to these already existing collections would be cult objects from the various Synagogues in Prague, and other artifacts from the pre-war Jewish communities in Bohemia and Moravia, which were being decimated of their Jewish inhabitants. After protracted negotiations, the Nazi authorities finally approved the project. The Nazis determined that such a museum could later be useful to educate future generations as to the vanished Jewish race.

Those called upon to work on the project included Dr. Salomon Hugo Lieben, the original founder of the Prague Museum. The new Prague Museum set to work on August 3, 1942. Shipments of selected items from all the former Jewish communities in Czechoslovakia soon started arriving in Prague at an ever-increasing rate. These items were listed, classified and catalogued in the Prague Museum. The Prague Museum staff was then ordered to set up exhibitions in the evacuated synagogues of Prague. The exhibitions included displays of Hebrew manuscripts and old printed books, medieval synagogue architecture, and Jewish customs and traditions.

Working under intolerable conditions and with the constant threat of deportation or arrest, the Prague Museum staff managed to create in just two years a project which under normal conditions would have taken decades to complete. During such time, objects from 153 liquidated Jewish communities spanning all of Czechoslovakia were brought to the Prague Museum. During the summer and autumn of 1944, the majority of the senior staff of the Prague Museum were deported to the Terezin Ghetto and to Auschwitz, while the remaining Prague Museum employees were deported in February 1945.

Immediately after the war, the Prague Museum renewed its activities under the administration of the Council of Jewish Communities in Czechoslovakia. A new department was created to document wartime persecution and monuments. Restitution of confiscated property to the original owners continued until 1949 and ritual objects were provided for the needs of the 52 re-started Jewish communities.

On April 4, 1950, the Prague Museum was taken over by the State of Czechoslovakia and placed under the control of the Ministry of Education. On October 1, 1994, the Prague Museum was returned to the Federation of Jewish Communities in the Czech Republic. Today this

institution is in charge of one of the largest collections of Judaic art in the world containing some 40,000 objects and more than 100,000 books. It is unique, not only in terms of the number of its objects, but primarily because they are from a single territory - that of the whole of Bohemia and Moravia. In its entirety the collection thus presents an integrated picture of the life and history of Jews and Jewish life in this region.

The Prague Museum remains open to the public and is one of the most popular sites to see in the old city of Prague. The Prague Museum remains the third oldest Jewish museum in Central Europe, after the Jewish museum in Vienna, which was established in 1895, and the Jewish museum in Frankfurt, which was established in 1897.



The medal shown here was issued by the Jewish Museum in Prague to celebrate and to commemorate the 90th anniversary of founding and the 50th anniversary of its re-opening after the liberation of Czechoslovakia from the Nazi occupation. The medal was sculpted by Czech artist Michal Vitanovsky.

The obverse has a portrait of Dr. Salomon Hugo Lieben, the founder of the Jewish Museum in Prague. The portrait is based on a drawing of Dr. Lieben done by Robert Guttman in 1929. Inscribed in the left side of the figure is the last name of the artist. To the right of the portrait are the dates 1881 - 1942, the years in which Dr. Lieben was born and died respectively. Underneath the portrait is the name, Saloman Hugo Lieben.

Dr. Lieben was a Hebraist and a historian. He published a number of studies on the history of the Jewish Community in Prague and its outstanding Rabbis, David Oppenheim, Ezechiel Landau and Eleazar Flekeles. He also published Hebrew historic sources and processed numbers items for *Judisches Lexikon* and *Encyklopedia Judaica*. He published the first guide to the Jewish Museum in Prague in 1924, and a work entitled *Jewish Monuments in Czechoslovakia* in 1933. He lectured on religion at secondary schools in Prague and was a member and frequent lecturer at the *Afike Jehuda* society, a member of the Society for the History of the Jews in Czechoslovakia and a co-publisher of its almanac. Later he also served as the president of the Burial Brotherhood in Prague. In spite of his being offered the opportunity to emigrate, he elected to remain in Prague during the Nazi occupation and participated in the work of the war-time Prague Museum.

The reverse of the medal has the symbol of the Jewish Museum of Prague, which is made up of the two tablets of the ten commandments (which are blank), with a star of David above the tablets. Underneath the tables are the words, Zidovske Muzeum Praha - 1906-1996, which is the Czech for the Jewish Museum of Prague.

The edge of the medal is inscribed with the number 108. It is not known what this number represents. It is also not known what mint produced this medal or in what quantity this medal was minted.

STRASBOURG'S JEWISH HISTORY

The City of Strasbourg in Eastern France has a long and significant Jewish history. Evidence on the presence of Jews in Strasbourg dates from 1188. During the anti-Jewish persecutions connected with the Third Crusade, the Jews fled from the town and a number of other towns, but they appear to have returned after a short while. The statutes of the town (from about 1200) mention the Jews were living in a special quarter. At the beginning of the 13th century at the latest, they already owned a cemetery with the oldest remaining tombstone being from the year 1213.

The size of the Jewish community, as well as its economic power, can be judged by the fact that in 1242 it paid the highest tax of all the Jewish communities of the empire. The number of Jews in Strasbourg was constantly on the rise as a result of immigration from other Alsatian localities, as well as other Germanic localities. Moneylending appears to have been their sole economic activity, their customers including Christian religious institutions and noblemen. Loans ran as high as 6,000 livres. In his account of the massacre of the Jews of Strasbourg after they had been accused of propagating the Black Death, a local chronicler points out that the real poison by which the Jews of Strasbourg had perished was usury.

Jews also suffered as a result of the battle for municipal power between the patricians and the master craftsmen. The patrician municipality sought to protect the Jews. When rumors spread that the Jews were poisoning the wells in order to spread the plague, the guilt of the Jews was taken for granted almost universally. However, the council of Strasbourg remained convinced of their innocence and even took up their defense. In 1349 a new council decided to burn the Jews and according to tradition, the decision was enforced on Saturday, February 14, when 2,000 Jews perished. The only ones spared were those who accepted baptism. A number of those converts were the victims of a new persecution in the summer of 1349, when the plague actually reached the town and took a heavy toll of lives. On Sept. 12, 1349, Emperor Charles IV officially pardoned the town for the massacre of the Jews and the plunder of their possessions. Until the French Revolution, two blasts upon a horn, played nightly, perpetuated the memory of the supposed treason of the Jews.

In spite of the town's decision to prohibit the settlement of Jews for a period of 100 years, a number of Jews were authorized to reside there from 1369 onward, though against the payment of extremely high fees. Jews who wished to enter the town were required to pay an expensive toll. In time, this admission fee was increased by an additional payment to the municipal

servant who accompanied each Jew in all his movements and supervised the lawfulness of his activities. When the exceptional Jew was authorized to spend the night in Strasbourg—normally at the Corbeau Inn or at the Ours-Noir Hotel—he had to pay a double toll, that is, the fee which he would have paid had he returned the next day. On certain occasions, a search at the gates of the town was made to determine the goods which the Jews brought and the persons with whom they intended to establish contact. The Jews endeavored to circumvent both the payment of toll rates and humiliating treatment by concluding their transactions outside the town. The municipality, in order to protect its handsome income, would then intervene against such practices. In 1648, for example, it prohibited the sale of horses at any site other than the horse market of the town.

When Strasbourg came under French sovereignty in 1681, the severity of the anti-Jewish measures was eased or were even temporarily suspended, such as in time of war to enable the Jews of the surrounding area to take refuge in the town. In the letters patent of 1785, which abolished the "corporal toll," a special mention was made of Strasbourg, where "the Jews are subjected to a corporal tax which reduces them to the level of animals... a levy which appears to debase humanity." In spite of the king's commitment to indemnify the town for the loss of income, Strasbourg was reluctant to apply this edict.

A few years later there was almost unanimous opposition to granting the rights of citizenship to the Jews. Immediately after the National Assembly had done so, however, many Jews established themselves in Strasbourg. The community, which was constantly growing, soon developed exemplary institutions. In addition to the synagogues, it supported a vocational school from 1825, an old age home called "Elisa" from 1853 and a rabbinical seminary for a short while from 1885. The German annexation of 1871 was responsible for the departure of a number of Jews for France. There was a particularly rapid numerical growth between the two world wars. In 1931, of almost 8,500 Jews who were living in Strasbourg, over 60% were born in France.

About 10,000 Jews lived in Strasbourg on the eve of World War II. Eight thousand came back after the liberation, 1,000 died in concentration camps, and another 1,000 decided to settle elsewhere. In 1965 there were 12,000 Jews there. The community was strengthened by the absorption of an independent Polish-rite group in 1948 and North African Jews, for whom oratories were built or arranged in several neighborhoods. Strasbourg Jewry was one of the most active communities on the continent of Europe after World War II. Institutions created since 1945 stress Jewish education, contrary to the trend prevalent before. They include a kindergarten, a full-

time school, two boarding houses for high school and university students, two yeshivot, a monthly bulletin, and a weekly radio program. The University of Strasbourg had a chair of Jewish studies. The Synagogue of Peace was inaugurated in 1958. It includes a large community center, which has often been the site of national and international Jewish congresses. The latent anti-Semitism of the Alsatian population was expressed by the establishment of organizations to prevent the return of Jewish property (confiscated in 1940) to the owners and later to prevent the erection of a synagogue on city land.

As with previous articles on Jewish history in European cities, an emergency note issued during periods of financial turmoil serves as the numismatic illustration. In this case, a Strasbourg 50 centimes banknote issued by the municipal commission of the town after the First World War is illustrated.



INS Dakar



The submarine Dakar was purchased by Israel in 1965, together with her 2 sister submarines, from the British Navy. The submarine was built by H.M. Dockyard in Davenport and was launched as H.M.S. Totem on 28th September 1943. In the mid 50's the submarine was renewed and refitted. 12 feet were welded to the length of the pressure hull, the deck gun was removed, two additional electric motors were put in and the boat was streamlined with an enclosed new conning tower and a new bridge.

On November 10th 1967 she was commissioned by the Israeli Navy. Under the command of Lieutenant Commander Ya'acov Ra'anan (Frisch) the Israeli Navy ensign was hoisted and she was given a Hebrew name, DAKAR. Shortly after the commission the Dakar remained in Scotland for two months and passed her sea and dive trials under the supervision of the experts of Israeli and Royal Navy. Towards the end of the year 1967 the Dakar returned to Portsmouth and made preparations for her voyage to Israel.

On January 9th 1968 the Dakar was ready to cast off and leave for her long voyage to Israel. Just before her departure another ceremony took place. A third "T" class submarine was purchased; H.M.S. Truncheon became INS Dolphin and was delivered to the Israeli Navy on the same day. After a short ceremony, on a gray wintry snowy day, INS Dakar left the submarine pier at Portsmouth and started her ill-fated journey.

Six days later, on the morning of January 15th the Dakar entered Gibraltar. At midnight on the same day the Dakar cast off and left Gibraltar. It was the last time that the Dakar and her crew were seen. Ya'acov Ra'anan, skipper of the Dakar had received his orders from the Navy headquarters in Haifa and the Dakar should have made her way across the Mediterranean submerged, using hers snorkel. According to established submarine procedure the Dakar radioed her position to the HQ in Haifa, every 24 hours, and radioed a control telegram every 6 hours. Dakar should have entered her home base on Friday, February 2nd.

As the Dakar was making a faster progress than expected, Ra'anan requested permission to enter port earlier. He got an approval to enter on January 29th. Later Ra'anan requested to enter yet another day earlier, on

January 28th. This request was denied by the HQ, as the welcoming ceremony had already been planned.

At 0610 hours, on the 24th of January 1968, Dakar just passed Crete and transmitted her last known position, 34.16N 26.26E. In the next 18 hours the Dakar radioed 3 more times. All of them were control transmissions, which did not include her position. Two minutes after midnight on the 25th of January 1968, Navy HQ received the last coded telegram from the Dakar. The next radio message should have been received at 0600 hours, on the next morning, Israeli time. Nothing was received from the Dakar at that time. Listening for the Dakar was intensified and radio messages were sent to her. It was assumed that she was experiencing communications difficulties. During that day, Dakar was repeatedly called using her international call sign, 4XP-Z. No further signals came from Dakar.

On the morning of the 26th of January an international Search And Rescue operation was launched. All available Israeli ships and airplanes joined the SAR efforts. Navy and air units from Great Britain, the USA, Greece, Turkey and even Lebanon took part in the SAR efforts. On the 27th of January, a radio station in Nicosia, Cyprus, received a SOS call on the frequency of Dakar's emergency buoy. It was assumed that the transmission was sent somewhere from south east to Cyprus. This area was searched without any results. On January 30th, the search and rescue operation HQ in Cyprus determined that chances for the submarine still to survive were close to nil. It was decided to stop all search efforts 24 hours later. All foreign forces ceased the search at the sunset of the 31st. Israeli forces continued the search for another four days. As the sun went down on the day of February 4th, 1968 all ships and planes returned to their home bases. The search for the INS Dakar was called off.

On March 6, Israel's defense minister, Moshe Dayan gave an official statement at the Knesset (Israeli Parliament) about the loss of INS Dakar and her crew. A day of national mourning was proclaimed. The Israel Defense Forces Chief Rabbi declared that all of the sixty-nine missing sailors would be considered dead according to the *Halacha* (Jewish law).

On Mount Herzl in Jerusalem within Israel's national and military cemetery there is a monument to the Dakar and her crew. Sixty-nine names are engraved on a submarine-like tomb. Every year, on the Hebrew date, 7th of Adar, the day of the death of the prophet Moses whose grave is known only to God, Israel mourns and remembers her missing soldiers, airmen and sailors. Among those who will always be remembered are Dakar's sixty-nine men.

On May 28, 1999, the Israel Navy search operation, assisted by American Nautilus Corp., which had previously discovered the Titanic wreck, was successful. The Dakar Submarine was found at a depth of 2.9km., about 250 miles from Haifa. The circumstances which had caused the Submarine to sink will probably remain mysterious for ever.

According to the decision made by the Knesset Ministerial Committee for Ceremonies and Signs, a State Medal has been issued to commemorate the discovery of the Dakar Submarine wreck and naval crewmen, one of the longest and most painful chapters in the history of Israel.

Medal Description

Obverse: To the left, the Dakar Submarine Emblem, to the right the Dolphin Flotilla Emblem. In the center; the inscription: "In tranquility is your valor" and Hebrew verse from the Book of Isaiah. Below, the date on which the Dakar sank and date on which the wreck was found.

Reverse: The Dakar Submarine at sea within the outline of the Mediterranean Sea. The location at which the wreck was found is marked by a point in the center. Above is the inscription: "The sea is calm over you" and the Hebrew verse from the Book of Jonah. Below is the Israel Navy Emblem. Edge: The words "State of Israel", Israel State Emblem. The medals were struck in 14k Gold 30.5mm, Sterling Silver proof 50mm and Bronze 50mm.



QUMRAN

Qumran is located on the northwestern shore of the Dead Sea, several kilometers south of Jericho. In a cave in the Judean Desert cliffs south of Qumran, Bedouins in 1947 found the first Dead Sea scrolls. Following this discovery, Qumran was excavated by the Dominican Father R. de Vaux in the years 1951-56. A complex of buildings, extending over an area of 100 x 80 m. was uncovered, dating to the Second Temple period.

The location of the site and its plan, the scrolls found in the vicinity and the simple ceramic vessels of the inhabitants, bear witness in de Vaux's view, to a settlement of the Essene sect. We also know of the presence of the Essenes in the Judean Desert and near the Dead Sea from the writings of Pliny the Elder. (*Naturalis Historia* V, 17)

The view of Qumran as an Essene center is opposed by those who propose that the site was a villa, an inn or a fortress. These views are not supported by archeological evidence, and most scholars accept de Vaux's interpretation. Recently, an ostrakon (a potsherd with writing) with several lines of Hebrew script, was found at Qumran. It is a contract in which a man named Honi bestows his possessions, including a building, an olive and a fig orchard, to a group called yahad (Hebrew, together). If this reading is correct, it provides evidence for identifying the sect that inhabited Qumran, and the name by which members of the group designated themselves. The term occurs in other manuscripts of the Essenes.

At the end of the First Temple period (8th-7th centuries BCE), a first settlement was established at the site of Qumran. Sparse remains of a small, fortified farmhouse or Judahite fort were found. The site was identified by some as Secacah, or the City of Salt, two of the six cities in the desert territory of Judah. (*Joshua* 15:61-62)

Settlement at Qumran was renewed at the end of the 2nd century BCE, probably during the reign of the Hasmonean King John Hyrcanus I, when the existing structure was restored and enlarged. Then, at the beginning of the 1st century BCE, during the reign of Alexander Jannaeus, renewed building determined the plan of the site until its destruction. An aqueduct was built from a cliff above Wadi Qumran several hundred meters east of the site. Winter floodwaters were collected behind a dam at the foot of the cliff and from there flowed in the aqueduct to Qumran and filled the

numerous cisterns and mikva'ot (ritual baths) there. The supply of water was essential to a permanent settlement at Qumran, where summer temperatures in this desert region are extremely high.

The plan of Qumran is unique, not at all similar to other contemporary settlements, with its many large halls, undoubtedly serving public functions, and the relatively small number of living quarters. The main entrance to the settlement was in the north, at the foot of a watchtower. The walls of the buildings were made of stones gathered at the foot of the cliff and plastered with thick white-gray plaster. The windows and door-posts were built of well-trimmed stones and the roofs, as was common in that period, were constructed of wooden beams, straw and plaster. The main structure at Qumran had several rooms, some obviously two stories high, arranged around a central courtyard. In the northwestern corner was a square watchtower with particularly thick walls that rose above the rest of the settlement. The tower served as a lookout and warning post and protected the settlement against raids by desert tribes. A room with benches built along its walls served as a meeting-place for the members of the community and probably as a place for Torah (Bible) study. Additional building complexes, south and east of the main building contained long halls, rooms and ritual baths. One of the large halls was for meetings and served as a refectory. In a storage room and a kitchen next to it, neat piles of hundreds of pottery vessels and a large number of small food bowls were found. A workshop, in which pottery vessels for use of the community were produced, was discovered in the southeastern part of the site. The workshop included a basin for preparing the clay, a potter's wheel made of stone and two round kilns for firing.

A large number of mikva'ot (ritual baths) was found throughout the site. Excavated into the marl soil, they were waterproofed with thick, gray hydraulic plaster. The broad staircase leading to the bottom was at times divided down the middle by a low wall, which separated those descending for immersion from those leaving after purification. The ritual baths were fed by water from the aqueduct. Mikva'ot similar to those at Qumran were typical public and private buildings in Jerusalem and elsewhere in the Second Temple period. The Mishnah (Masekhet Mikva'ot) notes the importance of immersion in water for spiritual purification and lists the requirements for such ritual baths. The mikva'ot at Qumran were built according to all these requirements. Unusual at Qumran is the large number of these installations and the size of some of them, relative to the settlement. The latter probably served the members of the community for communal immersion, a central part in their daily rituals.

An earthquake severely damaged the buildings and mikva'ot of Qumran in 31 BCE. Excavations revealed cracks in walls and a thick layer of ash from a fire that had raged. The earthquake was mentioned by Josephus. (*Antiquities* 15, 121 ff.; *Wars* I, 370 ff.) The settlement at Qumran was subsequently abandoned, until the beginning of the 1st century CE, when members of the community returned and settled there once more. They restored the earlier structures and, with various additions and modifications, used them. In the main building was a long room, in which remains of benches, or low tables, made of mud and plastered on the outside, as well as small clay inkwells were found. According to the excavator, these finds indicate that the room was a scriptorium, where the settlement's scribes copied the holy writings and the laws governing the community.

Most of the members of the sect, probably totaling several thousand, lived in villages and cities. A large Essene community certainly lived in Jerusalem (according to Josephus, the name of the gate in the southern wall of Jerusalem, at Mt. Zion, was called the Essenes' Gate). For certain periods of time, members of the sect lived in the desert near Qumran and during holidays and community events, many more arrived and lived in tents, huts and the caves nearby. In a survey and excavations conducted recently in the caves on the marl slopes north of the site, pottery vessels were found, indicating the use of the caves as dwellings. Stone circles nearby also indicate a tent encampment.

The settlement at Qumran was destroyed during the Jewish War against Rome in 68 CE, and it was never resettled. Scrolls and other objects from the Second Temple period were found in several caves near Qumran, both in natural caves in the hard limestone cliffs west of the site and in caves cut into the marl cliffs near Qumran. When the Roman army approached, the inhabitants of Qumran fled to the caves and hid their documents in them. The dry climate of the Dead Sea region preserved these manuscripts, written on parchment, for 2000 years.

In Cave No. 4, in the marl cliff south of the site, the excavators found only 15,000 small fragments of an estimated 600 different manuscripts. Individuals in ancient times or modern Bedouin may have removed scrolls from this cave, leaving only scraps. This cave was used by the Essenes as a geniza, a place for keeping worn-out sacred writings.

In the 1950s and 1960s, many caves in the canyons of the Judean Desert along the Dead Sea were surveyed and excavated. The documents found there, and in the caves around Qumran, include copies of all of the books of the Bible (except for the Scroll of Esther). The most famous of

THE ANGLO-PALESTINE CO.

In 1897, an article was published in the weekly magazine of the Zionist Movement. The writer was Dr. Theodor Herzl, the founder of political Zionism who prophesied the birth of the future State of Israel. The article, titled "The Jewish Colonial Trust", argued that the Zionist Movement was badly in need of financial institutions to support the Jewish settlers in Palestine.

Herzl's financial vision began to materialize in London, the contemporary global financial center. The capital of the newly established company amounted to 2 million Pounds - quite a fortune at the time. Due to ideological differences, leading Jewish bankers were systematically refusing to cooperate with Herzl. In an attempt to accelerate procedures, Herzl turned to his most ardent followers- the common Jewish people who believed whole-heartedly in the Zionist idea. He put great efforts into collecting 250,000 Pounds, a minimal sum which allowed the "Jewish Colonial Trust" to launch its activities in London. In order to allow even the poorest of Jews to take part in the project, it was decided to divide a single share into a maximum of 80 payments.



At the same time, Herzl continued working ceaselessly for the foundation of a bank in Palestine. On 27th February 1902, a subsidiary of the Jewish Colonial Trust called "Anglo-Palestine Company" (APC) was established in London with the assistance of Zalman David Levontin. Unlike the Trust, the Anglo-Palestine Company started out with the rather modest capital of 50,000 Pounds Sterling. The first chairman of the Bank's



Board of Directors was David Wolfson, Herzl's successor as the leader of the Zionist Movement. Its first General Manager was Zalman David Levontin.

The opening of the Bank's first branch in Turkish Jaffa on August 2nd 1903 was promptly followed by the issuing of an order by the Turkish military governor instructing that the bank should be closed on the grounds that it had no license. In reality, since 1878 all European powers were allowed to open institutions, postal authorities and banks without the need for an Ottoman license. More branches were opened in Jerusalem, Beirut, Haifa, Hebron, Safed and Tiberias. Just before the outbreak of the First World War, a branch was also opened in Gaza.

The APC was responsible for granting the necessary loans to the Achuzat Bayit Association, which made possible the development of the Jewish suburb of Jaffa, later to be renamed Tel Aviv. Following the death of Levontin's assistant, Eliahu Saphir, in 1912, Eliezer Ziegfried Hoofien, Wolfson's financial secretary- was appointed Deputy Manager of the Bank. He was to play a major role in the development of the Bank and in the growth of Palestine's and Israel's economy until his death in 1957.

The Bank was progressing slowly but surely. It established the first cooperative agricultural societies and was instrumental in the establishment of industry and construction in Palestine. In 1914, upon the outbreak of war, both the Jewish Yishuv and the Bank were faced with a severe crisis. A state of war had been declared between the Ottoman Empire and Great Britain & Russia, and the APC, which was a registered British firm, was

forced to close its branches. Levontin, the Bank's General Manager and a Russian subject, who had left for Egypt just before the outbreak of war, was not allowed back into Palestine. However, the branches had only been apparently closed whereas in fact they were being run by Hoofien, a neutral Dutch subject. He was running the Bank from the Spanish Consulate in Jerusalem.

Retrospectively, the Great War was APC's finest hour. During the war, the Bank kept issuing registered French Franc checks at different values. The issuing, which became a legal procedure, helped sustain the public during the harsh period of deflation. The signers of these checks, both in Hebrew and English signatures, were well known reputable personalities respected by all. Every check was eventually redeemed and thus the Bank's reputation was established for generations to come.



On January 1st, 1925, Hoofien became sole General Manager of the Bank. During the post-war era, the Bank (now known as the Anglo-Palestine Bank) was involved in all major economic ventures in Palestine. One of the jewels in the crown was undoubtedly the establishment of the Tel Aviv port. Hoofien founded a company called "The Marine Trust", which was responsible for the issuing of shares used to finance the

אוצר מפעלי ים בערבון מוגבל OZAR MIF'ALEI YAM BEERAVON MOGBAL

THE MARINE TRUST LIMITED

INCORPORATED UNDER THE COMPANIES ORDINANCE 1929-1935 תוקרת החברות 1929-1935 חוקר ער-פי

Share Warrant No. A 8010 תוקרת מניה למכירה מס 8010

This is to certify that the Bearer of this Warrant is entitled to TWO (2) fully paid up Ordinary Shares of L.P. 1. = (One Palestine Pound) each, numbered _____ in The Marine Trust Limited subject to the Memorandum and Articles of Association of the Company.

Given under the Common Seal of the Company at Tel-Aviv, this 30th day of December, 1936.

תוקרת זו מעידה כי המוכיז הוא בעל חובות של שתי מניות רגילות ששולמו במלואן גומ - ל"א" (לירה ארץ-ישראלית אחת) כל אחת, מספר _____ של אוצר מפעלי ים בערבון מוגבל, בהתאם לחוקר ולתקנות ההתאגדות של החברה.

ניתן ונתתם בחותם החברה בחל-אביב, ביום 30 בדצמבר, 1936.

Director

Secretary

מזכיר

מנהל

construction of the port in 1936. At a time of harsh riots, when the Arab dock workers at the port of Jaffa were boycotting the Jewish Yishuv, the opening of the new port enabled the physical and economic survival of the Jews in Palestine.

In 1947, Hoofien was appointed chairman of the Bank's Board of Directors and Aaron Barth became General Manager of the Bank. Despite the founding of the State of Israel on May 15th 1948, Mandatory currency was still used by the public. The Anglo-Palestine Bank was trusted with the establishment of the newly born state's monetary system. Three months after the establishment of the State, an agreement was signed between the Bank and the temporary Government. The official charter appointing the Bank as the Government's financial agent was signed by Hoofien and the Prime Minister David Ben-Gurion. On that very day, the official bank notes of the new state, bearing the name of the Anglo-Palestine Bank and the signatures of Hoofien and Barth, were distributed.

The Bank, however, was still registered in London. Since it was inconceivable that the official State Bank of Israel would remain a British firm, a company named "Leumi Le'Israel" was established in Tel Aviv in 1950, which on January 5th, 1951 fully accepted the obligations and assets of the Bank founded in 1902. The second series of money notes issued by the State of Israel carries the Bank's present name.

NITZHI NOVGOROD

Nizhni Novgorod is a city on the Volga River in Russia. The name was changed to Gorki from 1932 but from 1992 reverted back to Nizhni Novgorod. The city served as a meeting place for the merchants of Russia and Russian Central Asia since the early 19th century. Beginning in 1835 Jewish merchants were permitted to attend its celebrated fairs where they were allowed to purchase goods and, with the exception of imported articles, sell them wholesale.

Soldiers discharged from the army of Nicholas I founded a permanent Jewish community. These soldiers were originally Jewish children who were conscripted to military institutions in czarist Russia with the intention that the conditions in which they were placed would force them to abandon their Jewish faith and adopt Christianity. The "cantonist units" were properly barracks (cantonments) established for children. They provided instruction in drill and military training, as well as a rudimentary education. Discipline was maintained by threat of starvation and corporal punishment. At the age of 18 the pupils were drafted into regular army units where they served for 25 years. Enlistment for the cantonist institutions, which originated in the 17th century, was most rigorously enforced during the reigns of Alexander I (1801–25) and Nicholas I (1825–55). It was abolished in 1856 under Alexander II.

In 1873 the Jewish community received permission to maintain a house of worship. The Jewish community numbered 2,377 in 1897 (2.5% of the total population). It increased during World War I when refugees from the war zone arrived there, and in 1926 numbered 9,328 (5.2% of the total). According to the census of 1959 the Jewish population of Gorki oblast was 17,827; the majority apparently lived in the capital. In 1970 the Jewish population was estimated at about 30,000. There was a Jewish cemetery, but the synagogue no longer existed.

A 1000 Ruble city note, issued in 1992, shows a view of the city.



PETAH TIKVAH

Petah Tikvah is the name of a city in Israel's coastal plain located about seven miles east of Tel Aviv. In the 1870s a number of observant Jews from Jerusalem decided to become farmers and establish a village called Petah Tikvah ("Gateway of Hope"), after Hosea 2:17. They initially set out to purchase a tract of land near Jericho, but did not obtain the consent of the Turkish Government for the transfer of ownership. Not abandoning their plan, in 1878 they chose an area of 3,400 dunams near the Yarkon River course, adjoining an Arab village called Mulabbis and owned by a Greek.

The area looked attractive with its greenery, uncommon for the country in those days. Disregarding warnings of the lurking danger of malaria there, the settlers acquired the land and thus laid the ground for the first Jewish village in the country. It later became known as "the mother of the moshavot." The founders, Joel Moses Salomon, David Gutmann, and Yehoshua Stampfer, succeeded in mobilizing additional settlers, but soon malaria wrought havoc. The first harvests were disappointing, and quarrels broke out within the group. In 1882 Petah Tikvah numbered ten houses and 66 inhabitants. As health conditions became unbearable, the settlers had to move to the neighborhood of the Arab village Yehud further south.

In 1883 Bilu immigrants renewed settlement on the site of Petah Tikvah itself. They again had to withstand immense difficulties caused by their own lack of farming experience and financial means, frequent raids of Arab neighbors, and the hostility of the Turkish authorities. Baron Edmond de Rothschild soon came to their aid and enabled them to embark on the drainage of the swamps. But the direction of the moshavah passed from the local committee into the hands of the Rothschild administration. This step soon became a source of tension between the officials and the settlers, until in 1900 Rothschild decided to transfer the moshavah into the Jewish Colonization Association (ICA).

The danger of Arab attacks, causing bodily harm to settlers, damage to homes and other property, and the malicious practice of pasturing Arab flocks on Jewish fields prompted the settlers to organize a first guardsmen's group. Abraham Shapira became its leader and succeeded in securing the village and driving off the marauders. The drainage of the swamps and planting of citrus groves led to an improvement in the economic situation and attracted more settlers and Jewish laborers.

In 1891 Petah Tikvah numbered 464 inhabitants, and in 1900 there were 818. The committee of the *moshava* Petah Tikva (the address of

which is given on the bill as Jaffa!) decided to raise funds to develop the local water system. To this end, bills of 100 francs each were issued. The committee undertook to grant the purchaser 6% interest a year (with rabbinical approval). As explained on the back of the bill, payment was to be made yearly upon presentation of a dividend coupon. Eight yearly dividend coupons of 16 francs each were attached to the bill, which included the interest as well as a proportional part of the capital. Thus, at the end of eight years, the holder of the bill could expect to receive 128.80 francs. The 1911 Promissory Bill of Petah Tikva is printed in Hebrew, with alternating Stars of David and the Hebrew year 5671 around the borders. On the four corners are Stars of David enclosing the initials of Petah Tikva. On the bottom left is a violet rubber-stamped cachet of the "Com. Col. Petach Tikwa." On the bottom right is a green Ottoman revenue stamp of 20 paras and the dividend coupons.



The moshavah was regarded as a center by the nascent Jewish labor movement, and in 1905 the ground was laid there for the Ha-Po'el ha-Za'ir and Ahdut ha-Avodah parties. In World War I, Petah Tikvah came in between armies of the Central Powers (Turkey and Germany) and Allied lines before it was taken by the British in 1917. After the war, the moshavah absorbed many immigrants and in 1920 received municipal council status. In May 1921 an Arab attack on Petah Tikvah was repulsed by a defense force consisting mainly of local youth, assisted by British troops, but four young men, among them were killed.

In 1930, it attained a population of 8,768. Its growth was accelerated further in the 1930s, thanks to its central location within the Jewish settlement zone, resulting in a population of 20,000 in 1938 and in the attainment of city status in 1939. Petah Tikvah became the marketing center of its region's farming produce and established industries, which, initially, were based mainly on agricultural raw materials. Also in the 1930s underground Jewish defense organizations had headquarters in Petah Tikvah.

With the expansion of its built-up area Petah Tikvah gradually absorbed adjoining workers' quarters and villages (e.g., Mahaneh Yehudah, Ein Gannim, Kefar Gannim, Kefar Avraham, Sha'ariyyah). After 1948, the city's expansion proceeded at an even quicker pace, bringing the population to 45,000 in 1953, 54,000 in 1961, 83,200 in 1970 and has grown to over 1560,000 today.

Its location on the outer ring of the Tel Aviv conurbation deeply influences Petah Tikvah's character. Although industry, with large enterprises in metals, rubber tires, textiles, food, and other branches, constitutes the city's main economic foundation, farming still plays a role, as the environs belong to Israel's central citrus-growing area. Two large hospitals, Beilinson and Ha-Sharon, lie within Petah Tikvah's municipal limits. An important cultural institution is Yad la-Banim, which is dedicated to the fallen in all stages of Israel's defense. In 1980 the institution was awarded the Israel Prize for special contribution to the state and society, with its founder, Baruch Oren, receiving special mention. Efforts to restrain Petah Tikvah's expansion over additional farmland of the vicinity, which counts among Israel's most productive soils, have resulted, since the 1960s, in closer and higher building in the city's zone.

MIKVEH ISRAEL AGRICULTURAL SCHOOL

By Ady Bar-Tov

The Mikveh Israel agricultural school is located south east of Tel Aviv-Jaffa on the road to Jerusalem. Established in 1870, it is the oldest Jewish rural community in Erez Israel. The school was founded by the Alliance Israelite Universelle on the initiative of Charles Netter, who visited the country for the first time in 1868. A.I.U. is an international Jewish organization which was founded in France in 1860, after anti-Semitic events which occurred at that time, like the blood accusation in Damascus in 1840 and the kidnapping of a Jewish child and baptizing him to Christianity, in France in 1858. Its purpose was to fight anti-Semitism and to encourage giving emancipation to Jews, to support poor Jewish communities, especially in the Magreb and the East, and opening schools which would give a European education to the Jewish youngsters. Netter visualized such a school as the beginning of a future network of Jewish villages. In 1870 he succeeded in convincing the Ottoman Sultan Abdul Aziz to allocate 650 acres, for the establishment of the school. He succeeded in convincing the Ottoman Sultan Abdul Aziz to allocate 650 acres, for the establishment of the school personally receiving the firman from the sultan in Constantinople. In the summer of 1870 he opened the school, which he directed until his death in 1873. He obtained support from the Anglo-Jewish Association and from individuals and interested Baron Edmond de Rothschild in the enterprise. In 1882 the first Bilu pioneers found work and were trained at Mikveh Israel immediately upon their arrival in the country.

During his visit to Erez Israel in 1898, Theodor Herzl greeted Kaiser William II at the entrance of Mikveh Israel. Joseph Niego directed the school from 1891 and Eliyahu Krause from 1914 to 1955. Numerous species of fruit and forest trees were experimented there in the early years, and under Krause, Mikveh Israel became a pioneering ground for the introduction and improvement of new farm branches. French was the original language of instruction but Hebrew became the language of instruction soon after Krause had taken over.

Since the 1930s Mikveh Israel has become an important education center for Youth Aliyah. In 1968 it had 940 inhabitants (pupils, teachers, instructors, and other personnel). It consists of a state school and a state-religious school. Mikveh Israel has been instrumental in developing novel techniques in citrus and other farm branches, introducing avocado cultivation and the acclimatization of many livestock strains. The school

has a cultural center; a library, named after Krause; a botanical garden; and a collection of 130 citrus species. The Mikveh Israel wine cellars produce select wines and liqueurs. The name is taken from Jeremiah 14:8 and 17:13 and means "Israel's Hope."

In the Israel War of Independence (1948), the school was attacked several times. After the creation of The State of Israel, the school increased its area to 750 acres and is supported till today by A.I.U. and the Israeli government. In the mid -1990s, the population was approximately 1,545.

The tokens of Mikveh Israel were minted in Paris, France in 1886 for the "Alliance Israelite Universelle" (AIU). Very little, almost nothing, is known about the tokens, as there remain no survivors to be asked about them, although only a relatively short time has passed since they were in use. There is a close similarity between the Mikveh Israel tokens and those of Zichron Ya'acov: They have the same denominations: 1/4 , 1/2 and 1, and barely differ from each other in size according to the value, and both were minted without any unit name, struck in brass and issued almost at the same time.

It can be assumed that the unit value was the Turkish Piastre, which was equal to 40 Paras. The denominations 1/4 and 1/2 Piastre ,could easily and accurately be changed to Paras by the people according to the following calculations:

$$1/4 \text{ Piastre} = 10 \text{ Paras} \quad 1/2 \text{ Piastre} = 20 \text{ Paras}$$

This assumption can be supported by the monetary system at that time: The smallest denomination of a coin issued by the Sultan Abdul Hamid II, 1876-1909, was 5 Paras, in two versions: a copper coin and a 1 gr. silver coin. So there was no need to achieve the value of the basic denomination 1 Para for every day trade. The tokens of Mikve Israel had to be non-compatible with the official coins by Turkish law, and just represent the value, for internal use only.

There is no information about the reason to the issue of the tokens, but we can presume the following: The school of Mikveh Israel was physically isolated from a Jewish neighborhood and surrounded by hostile Arabic villages like Azur, Salame and the city of Jaffa. Mikveh Israel was a boarding school in which a staff of director, officials, teachers instructors, ministers and cleaners, sometimes with their families, lived inside. There was a need to buy food and other utility products, and they needed a store inside the school. To buy in the store people needed small change. Since there was a long existing shortage of small change in those days, they had to issue their own means of payment. The tokens probably were given by the management during the month in advance and their value was reduced from the salary at the end of it. These were community tokens which were

circulated only on the school property. Their circulation probably lasted till the end of World War I, when there was a change in the monetary system by the British, to the Egyptian Milliemes and Piastres.

$\frac{1}{4}$ Piastre

Alloy: Brass.

Diameter: 22 mm.

Weight: 2 gr.

Edge: Plain.

Year of issue: 1886

Obverse: In the center, the denomination $\frac{1}{4}$. Below, a dot. Around, in half a circle, from left to right, the inscription: MIKWEH ISRAEL, in Latin letters.

Reverse: In the center, horizontally, the inscription: A I U.

Mint: Paris, France. Mintage: Unknown. Ceased to be in use: Unknown.



$\frac{1}{2}$ Piastre

Alloy: Brass.

Diameter: 24 mm.

Weight: 3.2 gr.

Edge: Plain.

Year of issue: 1886.

Obverse: In the center, the denomination $\frac{1}{2}$. Below, a dot. Around, in half a circle, from left to right, the inscription: MIKWEH ISRAEL, in Latin letters.

Reverse: In the center, horizontally, the inscription: A I U.

Mint: Paris, France. Mintage: Unknown. Ceased to be in use: Unknown.



1 Piastre

Alloy: Brass.

Diameter: 29 mm.

Weight: 4.7 gr.

Edge: Plain.

Year of issue: 1886,

Obverse: In the center, the denomination 1. Below, a dot. Around, in half a circle, from left to right, the inscription: MIKWEH ISRAEL, in Latin letters.

Reverse: In the center, horizontally, the inscription: A I U.

Mint: Paris, France, Mintage: Unknown. Ceased to be in use: Unknown.



Medal Honors an American Hero – Leopold Karpeles

By Mel Wacks, with the assistance of historic material supplied by
Joyce Blackman, Leopold Karpeles' great granddaughter.

Award-winning medallist, Alex Shagin, has created a dynamic portrayal of "the only color-bearer to stand his ground in the May 1864 Wilderness Campaign .. when the fire was hottest and the slaughter greatest, and his standard was a rallying-point of a sufficient number of men to keep the enemy in check" Some historians consider this Civil War battle as the turning point, when the North began its slow march toward victory.

Color Sergeant Leopold Karpeles was instrumental in turning the tide of that battle, that saw his 57th Massachusetts Regiment suffer among the highest casualties. Karpeles' bravery is described in the hero's own words: "I marched in an inspired manner with my flag waving proudly ... providing courage for my comrades. I'm also a prime target for the enemy. My dedication to my country's flag rests on my ardent belief in this noblest of causes, equality for all."

Just a month before this battle, Karpeles carried the flag as his 57th Regiment was formally reviewed by President Lincoln. It was a riveting experience that he would remember forever. Leopold Karpeles often spoke publicly about his exploits as a Texas Ranger and in the Civil War, as well as his knowledge of Lincoln. The Karpeles medal's reverse features an excerpt of a letter, in Lincoln's own handwriting, written on May 13, 1862 acknowledging the prayers of the Congregation Mikveh Israel in Philadelphia for the Union cause. Alongside is a tallit (four cornered fringed Jewish prayer shawl), whose blue-striped pattern was the model for the flag of Israel.

Leopold Karpeles, born in Prague, Bohemia in 1838, emigrated with his older brother Emil to Galveston, Texas at the age of 11. He became an expert rider, and eventually one of the youngest members of the Texas Rangers. Leopold was outspoken about his anti-slavery views, which differed dramatically from his brother. And so he moved to Springfield, Massachusetts, where he subsequently enlisted in the Union Army as a flag-bearer ... which was "as important to a regiment as a head is to a man" (John Anderson).

While hospitalized with nearly total paralysis in Washington DC in the Spring of 1864, Karpeles was ministered to by a young volunteer – Sara Mundheim, daughter of the local rabbi – whom he later married. Once

well, Karpeles was appointed to the Commerce and Post Office Departments. He was a major figure in the Grand Army of the Republic, which supported veteran causes, and was one of the six founders of the Medal of Honor Legion. Leopold Karpeles died in February, 1909 and was buried in the cemetery of the Hebrew Congregation in Washington. His tombstone is unique, with a replica of the Congressional Medal of Honor emblazoned on its granite surface.

The Leopold Karpeles medals are over 2" diameter and weigh approximately 2 ½ oz. No more than 999 bronze, 499 pure silver and 49 10kt gold individually serial numbered medals will be issued. AINA members get special reduced prices of \$29.50 per bronze, \$85 per silver, and \$795 per gold medal. Send your order to AINA, 12555 Biscayne Blvd., Suite 733, North Miami, FL 33181. Add \$5 per order for shipping. As a bonus, each purchaser will receive a free quartz watch featuring the names of 12 of the most popular honorees in the Jewish-American Hall of Fame, including Albert Einstein, George Gershwin, Hank Greenberg, Houdini, Golda Meir, Jonas Salk, etc.



King Solomon's Seal

King Solomon, the son of King David, established Jerusalem as the city of justice and peace. His name reflects the original name of the city, *Shalem*. Solomon is said to have been given both "wisdom and knowledge", this is usually taken to mean wise government, the ability to distinguish morally between good and evil, and a thorough understanding of the universe. "Behold I have given you a wise and understanding heart; there has been none like you before you, nor after you shall any arise like you" (*Kings* 1, 3, 12).

The legend of King Solomon's Seal, of the wondrous signet ring which he received from heaven, is common to Judaism, to Christianity and to Islam. King Solomon's Seal, whose base is on the ground and whose tip reaches heaven, symbolizes a harmony of opposites, whose significance is manifold as much as it is multicultural. It reflects the cosmic order, the skies, the movement of the stars in their spheres, and the perpetual flow between heaven and earth, between the elements of air and fire. The Seal, therefore, symbolizes super-human wisdom and rule by divine grace.

In 1536 CE, Sultan Suleiman the Magnificent ordered extensive restorations on the Temple Mount and converted the church which had been built on Mount Zion during the Crusader conquest into a mosque. By building this mosque, Suleiman linked himself both to Solomon the son of David and the Davidic Messiah who, according to Christian belief, is Jesus. It was Sultan Suleiman's messianic consciousness which led him to develop the link between himself and King Solomon. On the walls which he built around Jerusalem are stone decorations in the form of two interlocking triangles - Stars of David, known to Moslems as *Khatam Suleiman* and to Jews as *Khatam Shlomo* (King Solomon's Seal), whose function was to protect the city.

The symbol of the hexagram, the star like figure formed by two triangles, has many connotations, especially when it is enclosed by a circle; super-natural powers have been attributed to it in many parts of the world since ancient times. Beyond the Jewish national associations which have only become attached to it in the last few hundred years, the abstract element of the figure (which is connected to the celestial stars) and its geometrical completeness make it a universal symbol. Together with the

five-pointed star (the pentagram, which is of much earlier origin) the hexagram represents the development of mathematics and geometry by the Greeks and their successors around the Mediterranean.

Through geometry, in which the Pythagoreans and their followers saw cosmic symbolism, the hexagram and the pentagram became an expression of heaven and its reflection on earth, the divine and its reflection in creation and of the connection between heaven and earth, between the macrocosm and the microcosm, and between spirit and matter.

Islamic civilization was a vibrant crossroads of culture through which the achievements of the ancient world flowed into modern-day Europe through which information passed from east to west and back again, and in which various ethnic groups of different languages and religions lived side by side and contributed to cultural advancement. King Solomon's Seal combines strength and beauty, symbolism and illustrative quality - and all within a geometric figure, the most important characteristic of Islamic art. The Moslem artist's love of geometry allows the true essence of King Solomon's Seal as a symbol of the connection between the two worlds to be expressed. In this context it symbolizes the link between science, beauty and metaphysics, with elements of medicine and magic, astronomy and astrology, the art of irrigation and its influence on the garden, and the symbolic connection between pleasure gardens and the Garden of Eden, between the sky and architectural domes and on traditional cosmology and its connection to religion.

Today, the hexagram is known as the "Star of David" and is seen as the definitive symbol of Judaism. The term is even used in Islamic countries. There is a degree of confusion about its origins, name and associations. In Europe, the pentagram is usually known as King Solomon's Seal, while the hexagram is known as the Star of David; and it is often assumed that this was always the case. However, the evidence points to the gradual evolution of the hexagram from a Roman cosmological symbol to a religious and magical symbol which was not specifically connected to one religion or people. Research suggests that both motifs were used by different religions and that the clearest meaning of the hexagram is associated with magical techniques to ward off evil forces.

Professor Gershom Scholem, the noted scholar of the *Kabbalah* (Jewish mystic writings) studied the protective function of the hexagram and its entry into Judaism from Islamic traditions. In a series of articles on the Star of David and its history, Scholem made the following claims:

First: The hexagram is a universal symbol, whose Jewish associations developed gradually. It began as the symbol of the Jewish community in Prague, probably in the 14th century, though it might have been only in the 17th century. It was recognized as the symbol of the Jews as a whole in the 19th century.

Second: Several Jewish and Christian examples of the hexagram and other decorative motif, exist from the ancient period and later on in Islamic art. In the 13th century, the motif passed from copies of the Bible, which had been transcribed in Islamic countries, to Hebrew manuscripts in Germany and Spain. In Spain, until the 13th century, the hexagram was known as King Solomon's Seal by the Jews. From the 13th until the 15th century, both names were used simultaneously. It was only later that the term Star of David gradually became dominant in Ashkenazi communities, while King Solomon's Seal became identified with the pentagram

Third: The hexagram or the pentagram, appear first on "magic" *mezuzot* (doorpost scrolls) and later on various talismans in literature. The magic drawings of the hexagram and the pentagram were known as seals, in keeping with the idea that a person "stamps himself" with these signs in order to protect himself from harmful spirits. This term is connected to the legend of King Solomon who controlled the demons by means of a special signet ring on which was engraved the Tetragrammaton. The seal only had power for one thing to provide protection from malevolent forces.

It is possible that the hexagram served as a symbol of the Temple at an early stage in its development. A Jewish drawing from the tenth century is the earliest example of the connection between the two symbols; we do not know whether its origins in Jewish tradition were earlier, or whether it reflected a connection with Islamic art.

In Spain, starting in the 13th century, Jewish religious books were decorated with Stars of David, sometimes as the colophon in books written in micrography. The hexagram had appeared earlier as a decoration used to fill spaces or to show the divisions within chapters in both Hebrew and Arabic manuscripts. In some Hebrew manuscripts from Spain, several Stars of David have been drawn next to verses which speak of the longing to return to Zion.

Solomon's Seal has been used as a motif on both Jewish and Islamic nation coins and medals. As long time editor of the SHEKEL, we have received numerous inquiries from readers regarding "ancient" coins with the seal. The following page numismatically illustrates Solomon's Seal.



MDA - MAGEN DAVID ADOM IN ISRAEL

The first seeds of Magen David Adom in Israel were planted at a meeting held in Philadelphia in October, 1918 in the presence of David Ben Gurion, Golda Meir and Henrietta Szold. There was great concern that the Jewish brigade of Palestine needed help and it was decided to organize a Magen David Adom - Red Star of David organization to help both the Jewish Brigade, as well as the settlers in Palestine.

In 1930, Magen David Adom was officially chartered and recognized as an emergency lifesaving service. In 1940, a dedicated, concerned group of Americans realized the importance of Magen David Adom in Palestine in helping to save lives of the settlers, as well as the members of the Haganah. Under the auspices of the B'nai Zion organization and, particularly, the leadership of Herman Z. Quittman and Dr. Harris Levine, American Red Magen David for Palestine was incorporated in the State of New York to give medical assistance to the people of Israel. The organization became affiliated with Magen David Adom to help upgrade the MDA Emergency Medical and Blood Services. The assistance that ARMDI gave at the time was vital in the struggle with the British and the Arabs.

The ARMDI National Office in New York City is the official headquarters of American Red Magen David for Israel in the United States. In order to strengthen and increase ARMDI's role in the U.S., ARMDI's National Office organized 4 major regions, in Florida, California, the Midwest and Michigan, plus more than 150 Chapters-at-Large in various communities throughout the country. Through membership enrollment, fundraising and awareness of the life-saving work of MDA throughout Israel, funds are raised by national direct mail campaigns, major gift acquisition and legacy deferred giving programs.

MDA became a vital emergency medical force over the years, and in 1950 the Israel Knesset voted that MDA would be officially recognized as an equivalent to a Red Cross Society to serve the people and the world accordingly.

Over the years, with ARMDI's support and counsel, MDA has expanded its service, opening 45 emergency medical centers throughout the country, setting up a national ambulance service staffed by paramedics and has built the MDA National Blood Service Center in Ramat Gan, supplying 100% of the blood requirements of the Israel Defense Forces and 98% of the blood needs of all the hospitals, with the latest technological equipment for blood testing and distribution. As the population expands in Israel, the need for MDA's services increase, requiring constant funds from road to maintain its high standards of medical services.

The Red Magen David Adom functions with 8000 adults and 2000 youth volunteers. The permanent staff numbers 500, spread from Kiryat Shmona in the north to Eliat in the south. The MDA owns a fleet of more than 800 ambulances, 24 mobile blood banks and 20 special ambulances equipped to give first aid to heart patients. Your editor can be proud of the fact that while a member of the North Bay Village Lions Club in Miami, the club donated a fully equipped ambulance to the organization.

MDA has sought recognition of the Red Star of David by the International Red Cross since 1949, but to no avail. Many excuses are being used by the IRC not to accept MDA into the International Red Cross Family.

The American Red Cross (ARC) recently declared through its President, Dr. Bernadine Healy, that there is no logical reason to reject the Red Magen David Adom symbol since MDA over the years has responded to almost every world crisis with humanitarian help. In fact, the ARC threatened to withdraw its financial support of the International Red Cross should it continue to refuse acceptance of MDA as a member of the International Red Cross.

In 1980, the Israel Government issued an official award medal, the Red Magen David to commemorate the 50th anniversary of the organization.

Obverse: On the left, a stylized relief of a Star of David upon a background of shades of other shields. On the rim, to the right, the inscription in Hebrew: Magen David Adom in Israel 50th Jubilee 5690-5740. The English translation marks the dates as 1930-1980



Reverse: Covering the surface the inscription in Hebrew: Whoever saves one life has saved an entire world. Within the inscription are depicted a stylized globe, a heart and a drop of blood. On the rim, below, the English translation.



Jewish History in Nantes

Nantes is a city in Brittany, capital of the department of Loire-Atlantique in the western part of France. According to Camille Mellinet in *La Commune et la Milice de Nantes*, there were Jews in Nantes in the tenth century. Other historians, however, date the first settlement of Jews there in the thirteenth century. The first mention of Jews in Nantes dates from 1234, being a receipt, written in Hebrew and Latin, given to Joffri, prior of Donge by Phinehas ben Yom-Tob and Judah ben Samuel and signed by Judah ben Samuel. The importance of the community is shown by the cemetery for which evidence exists from 1231. The *Rue des Juifs* which the community occupied still retains its name.

After Pope Gregory had preached a crusade in 1235, a year later the Jews of Nantes, as in the rest of Brittany and other provinces of western France, were victims of a persecution which accompanied the Sixth Crusade. In 1239, Duke Jean of Brittany in an edict declared he would expel all Jews from Brittany and not suffer them to remain on his lands or those of his subjects. He declared all debts due them should be considered nul and void and that all articles which they held in pawn should be restored to their owners. He also decreed that no one should be punished for the death of a Jew killed before the date of the edict.

From the second half of the 16th century many Portuguese of Marrano origin settled in Nantes. The Vaz, Mendez, Rodriguez, and other families found here generally became loyal Christians, whose members frequently chose an ecclesiastical career. Some Marranos whose sympathies remained with Judaism occasionally passed through Nantes but did not settle there. Thus, toward the end of the 16th century, Abraham d'Espinoza, the grandfather of Baruch Spinoza, stayed in Nantes with a few members of his family before establishing himself in Holland. In 1636, however, several Portuguese Jews of Bayonne, expelled from this frontier town at the time of the Franco-Spanish War, settled in the town.

At the end of the 18th century a number of local merchants, in particular the old clothes dealers, instigated the prosecution of some Jewish merchants newly established in the town. However, public opinion sympathized with the Jews, as is particularly evident from the *Journal de la Correspondence de Nantes* of 1789 to 1791, and the *Feuille Nantaise* of 1795.

There were 25 families in Nantes in 1808–09. In 1834 they established an organized community with a membership of 18 families. A synagogue was built in 1870, and by 1898 there were about 50 families.

The illustrated 50 centimes scrip note was issued by the Chambre du Commerce in Nantes in the post World War I period to alleviate the shortage of small value coins.



According to the census of 1942 carried out by the Vichy government, there were 531 Jews in Nantes. A year later, only 53 remained.. A number of Jews were arrested and imprisoned in the Caserne Richemont of Nantes but were deported in January 1944.

After World War II very few Jewish families settled in Nantes and in 1960 there were only about 25. The growth of the town, and especially after arrival of Jews from the North African colonies of Algeria and Morocco when they were granted independence, served to increase the Jewish community, so that by 1969 it had over 500 Jewish inhabitants. There was a combined synagogue and community center, religious instruction classes, and youth activities.

KROMERIZ

Kromeriz is a city in central Moravia, Czech Republic. The Jewish community of Kromeriz was among the oldest in Europe. In 1322 the bishop of Olomouc (Olmuetz) was permitted to allow one Jew to settle in the town who was exempt from servitude to the royal chamber. A community under the protection of the bishop grew up soon afterwards and remained under the protection of the successive bishops until 1848. The synagogue and community house displayed the episcopal coat of arms, with a cross and cardinal's hat.

In 1546, the Jews moved to another part of the town because of conflicts with their neighbors. During the Thirty Years' War, in 1642, the community was destroyed by the Swedes. Kromeriz absorbed many refugees from the Chmielnicki massacres in 1648 and eight families expelled from Vienna settled there under the bishop's protection in 1670. In 1676, 27 Jewish families lived in the town.

By 1689 Kromeriz was considered the most important and most affluent Moravian community after Mikulov and from then until 1697 it was the seat of the country rabbinate. The illustrated Jewish community seal was used during this period.

However, during the 18th century the community became impoverished and many Jews left. Under the Familiants Law there were 106 families (546 persons) in 1829. In 1910 a new synagogue was built. In 1930 the community numbered 382 (12% of the total population). After the Nazi occupation (1939) kosher slaughtering of meat was forbidden. The Czech population paid little attention to the anti-Semitic laws promulgated in 1940. The Nazis attempted to blow up the synagogue.

The community was deported in 1942, and the synagogue equipment sent to the Central Jewish Museum in Prague. After the Holocaust a small congregation was reestablished which still is in existence.



KAISERLAUTERN

Kaiserlautern is a city in Germany. The first documentary evidence for the existence of a Jewish community dates from 1242, but it is probably somewhat older. The community suffered during the Black Death persecution of 1348–49. The Jews lived on a *Judengasse* and the community possessed both a cemetery and a synagogue, built by those who returned after the Black Death persecutions. Between 1383 and 1388 the Jews were expelled "forever," but during the 17th and 18th centuries a few *Schutzjuden* ("protected Jews") were tolerated.

The community was reestablished after emancipation was granted during French rule (1797–1814). From 1828 it had a rabbi. A synagogue, built in 1823, was rebuilt in 1848, and a Reform synagogue was dedicated in 1886. This massive neo-Gothic building, illustrated from a contemporary postcard, attests to the wealth and prominence of the Jewish population in the city.

The number of Jewish residents in Kaiserlautern remained stable until Nazi persecution reduced it to 395 in 1937 and 85 in 1939. Of the 74 remaining, 48 were deported to Gurs on Oct. 22, 1940.

In 1951 a new synagogue was consecrated and in 1965 a community center serving about 150 Jews in the town and neighborhood was opened..

A 10 pfennig Kaiserlautern city notgeld coin is the numismatic illustration for this article.





CLUB BULLETIN

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INS / ICC OF LOS ANGELES - This group has had the bad luck of losing their meeting place and have not been able to meet these last few months due to the fact that a new location has not been located. In the meantime, some of us just keep e-mailing each other to see if a place has been found, if there may be a meeting held somewhere else, etc. As with most other clubs that have gone through this same predicament, finding a new meeting place can be quite the challenge. Hopefully, by the time the next issue of the Club Bulletin ("CB") is due to be printed, this club will have been lucky enough to have found a new place.

INS OF MICHIGAN - "Judaica Calendars and Posters" was the topic of Jack Schwartz' presentation in May. Attendees were urged to bring in any calendar or poster they may have in their possession to enhance the program. In June, the special Sunday Brunch was held at O'Mara's Restaurant in Berkley. This is the last get-together OF INSM until September. Officers are: Phillip Charns, president; Milton Shapiro, first vice president; Kay Briggs, second vice president; Peggy Shafir, secretary; Kitty Charns, treasurer; and Esther Friedman, raffle chairperson.

INS OF NEW YORK - INSNY now meets on the 4th Wednesday of the month beginning at 7:30 p.m. at the office of Dr. Jay Galst, 30 East 60th Street, 8th Fl. in the city. Prior to the meeting, member and guests meet for dinner at 6:30 p.m. at the Cinema Café which is directly across the street. Officers of this group

are: Morty Leventhal, pres; Julius Turoff, vp; and Arthur Strickler, corr. Sec-treas. Study topics for the May meeting were: the letter "T"; topic - spear; calendar items - Yom Yerushalayim and Shavuot. For the June meeting, the letter "U"; topic - flower; and calendar items Tammuz - Shive'ah Asar B'Tammuz (Babylonian Siege of Jerusalem, 586 BCE), Flag Day and Father's Day. Recent acquisitions are always encouraged to be brought in to be shared and talked about.

BUY/SELL/TRADE: Buy#1: Emergency banknotes; 1927 5-10 pounds mandate; and 50 pounds mandate. Buy#2: 1937 1 Mil in coice BU. Sell#1: ANACS slabbed Mandate 1937 10 Mils MS-63. Sell#2: Collection of Mandate, banknotes, error coinse, gold & silver medals, Metallic Judaica paper, Judaica, emergency small changer, Holocaust related and transit tokens. **IN THE LAST ISSUE,** I asked to hear from those who have been successful or unsuccessful with this particular feature of the "CB". I have now heard from "both sides of the coin", good and bad comments, which is what I had asked for. So let me just say this, it's a toss up. An even number for "It's good. Was great to meet someone new and accomplish and complete my transaction." to "It's a waste of time. Even though you sent me the contact names which I then sent letters to, I never heard back from them." So for right now, I will continue this feature, especially since there were several new inquiries for this current issue of the "CB".

MOMENTS IN THOUGHT: (This feature has been a tremendous success). Some oxymorons: passive aggression; peace force, new classic, clearly misunderstood, temporary tax increase, extinct life, sweet sorrow; childproof, now, then.....(author unknown)

COMMENTS FROM DJS: Am eagerly awaiting the news of all the AINA gatherings at the ANA Convention. Many thanks to all who have written and/or emailed (and from around the world too). Still have a couple to respond to. As the holidays approach, let us be thankful for our many blessings. Be well, be happy. . . 

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THE TANKS THAT MADE HISTORY

The Israel Government Coins and Medals Corporation issues a new series of eleven medals featuring the tanks of the Israel Defense Forces.

"Armored Corps Memorial Site"

The Site at Latrun, situated just off the Jerusalem-Tel Aviv Highway, serves as a memorial for the thousands of fallen soldiers of the Armored Corps, an exhibition area for the tanks used by the Armored Corps and an educational center. The medal depicts the outstanding landmarks at the site -the Wall of Names (of the fallen soldiers), the Tank Tower and the Police Station dating from the British Mandate period.



"Merkava Tank"

The second medal in the series highlights the "Merkava" Tank, one of the most advanced in the world, developed in Israel.

The medal reverse, common to all the medals in the series shows a war chariot from the period of Israel's kings, with the inscription "Chariots of Salvation" (Habakuk 3:8)

Designed by Artist Eliezer Weishoff, the medals accurately depict every detail of the tanks with especially high relief.

Medal Specifications:

Cat. No. Metal Diameter Weight

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11433700 Copper 70mm 190g

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